THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*"—JOEL ii: 28-30.

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CONFORMITY TO LAW AND CUSTOM.

BY ELDER JOHN CALVIN HOWARD, OF THE SWISS MISSION.

"HONOR all men. Love the brotherhood. Fear God. Honor the king." These are the seasoned words of the Apostle Peter. Respect for others and their affairs is the surest sign of noble manhood, and is closely related to if not synonymous with the Lord's command, "Thou shalt love thy neighbor as thyself." If this is the key to individual success it is also a safe rule for organized social or religious societies. They must conform to the established laws of any state or nation, and respect the well acknowledged customs of any people in order to be progressive and beneficial.

Especially should the Latter-day Saints, who are so universally misunderstood and maligned, be careful to give due honor to all men and temporal authorities in discharging their divine mission of preaching the Gospel to all nations. The Church, though endowed with power from on high to save men and to usher in the kingdom of God, will not misuse its divine authority by seeking to interfere with the legal rights of men or to usurp unrighteous dominion. Its mission is the same as that of the primitive church, to preach the truth and good will to men.

In the beginning of this Latter-day work the Lord defined the position of the Church in regard to temporal laws: "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe

to do all things whatsoever I command them; and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land" (Doc. and Cov. 98: 4-6). Jesus took a similar attitude upon the question during His earthly ministry. He said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." The Apostle Peter admonishes the Saints to "submit yourselves to every ordinance of man for the Lord's sake."

In the light of these admonitions the Elders and Saints of the Church should not only manifest a willingness to obey the constitutional laws of every land, but should be anxious to honor and maintain them. Though favored of the Lord, we ought not to allow ourselves through religious enthusiasm to overestimate our rights or to break or disregard the legal statutes. Through the sixty-five years of experience that we have gained in preaching the Gospel in Europe, we have learned the advantage of securing the confidence and good-will of the civil authorities, so that in time of trouble and persecution, which are generally caused through the misrepresentation of unfriendly ministers, these authorities, knowing our righteous intent, will give us justice; thus the work of the Lord becomes established.

Another key to a successful ministry, closely related to the conformity to law, is conformity to the customs and manners of a people. Archbishop Ireland gave the American Catholics this timely advice: "The Catholic body will never prosper in America unless it be thoroughly imbued with the spirit of the country and with a deep love for its welfare." This comes from the lips of a wise and experienced man. Listen to the counsel of the Lord's appointed servants in sending young men to the nations of the earth: "Brethren be of one heart and of one mind with the people of your respective missions."

Every people has its ways, customs, manners and traditions; and these are the guardians of order and society. Every true man has a patriotism for the land of his birth, and the customs of his fathers. To disregard or find fault with these offends him; to respect them makes him a friend. The Latter-day Saints in foreign lands have a difficult position, even though they desire to retain the good will of their countrymen. The message they have accepted implies the building up of a Zion on the American continent, and naturally, they center their hopes in the future, and if not careful forget to some extent the needs and surroundings of the present. The Apostles of the Lord, therefore, admonish the foreign Saints to be contented, as long as they remain, with their homes and their neighbors, and to be imbued with a patriotic love for the interests and welfare of their native land.

Most of the Elders have been born in America or through residence there have become Americanized, and it is hard for them to conform to the peculiar ways of other peoples. They should not, however, seek to introduce Americanism by boasting that the commercial, social and scientific progress and advantages of the New World are superior to those of the Old. "Foreignism" is a scarecrow in Europe. We should let popular, influential American tourists introduce all novelties; but we, who carry an unpopular message, should be grateful to accustom ourselves with all odd ways and become one

with the people, an Irishman in Ireland, *ein Schweizer* in Switzerland, *ein Deutscher* in Germany, and an Englishman in England. We should, in fact, follow the admonition of Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; (being not without law to God, but under the law, to Christ), to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. This do I for the Gospel's sake, that I might be partaker thereof with you."

THE EGYPTIAN SPHINX.

THE fall of the historical Campanile of St. Mark's, Venice, has called attention to the condition of a number of other monumental works of architecture, and it appears that there are grave fears for them. Among these are the bell tower of San Stefano, the rich wooden ceiling of the church of St. Lateran, Rome, and the Sphinx in Egypt. The latter is said to be crumbling and disintegrating, as if weary of propounding her riddle to the Libyan desert.

The sphinx is one of the most interesting structures on earth. It would be a pity if it should be permitted to perish. It is of exceeding high antiquity. From the earliest history of Egypt, it has been a mystery. Its age is unknown, but it is reasonably supposed to be coetaneous with the pyramids. Egyptologists have considered it as a statue of some ancient Egyptian ruler or a royal tomb, or an emblem of the power and intelligence of the Pharaohs.

Augustus Le Plongeon suggests that the mysterious structure was erected by an American lady, queen of the ancient Mayah empire, in memory of her husband, who was treacherously murdered by his own brother. The queen then fled from this continent, intending to take up her abode somewhere in the Atlantis of the ancients. But on her voyage she discovered that that continent had entirely disappeared, whereupon she continued to travel eastward, and reached Egypt, where she was received with loyal devotion by her own people who had established colonies there. In Egypt the good queen became powerful and, among other monuments, erected this sphinx in memory of her murdered husband. Afterwards she became known in Egyptian annals as the goddess Isis, which Mr. Plongeon conjectures to be an ancient American word "idzin," meaning little sister."

This is the solution of the riddle of the sphinx, suggested by an eminent American archæologist. It is at least as plausible as any other conjectured solution. And if it is correct, it makes the structure interesting as a monument of American civilization when there practically was no other on the face of the earth.

The sphinx is a crouching lion, or a leopard, with a human head. It overlooks the Nile toward the east, or the rising sun, perhaps thus indicating the belief of the builder in a resurrection. The leopard with a human head was, it is thought, the totem of the distinguished Mayah family of which the slain prince was the head.—*Deseret News.*

THE POWER OF SATAN.

BY ELDER FRANKLIN C. MOYLE, PRESIDENT OF THE LEEDS CONFERENCE.

FROM the days when the voice from heaven cried, "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you," sin has flourished upon the earth. Humanity has become subject more or less to the power of the evil one, and he may well be called "the prince of this world," for his influence is felt by all mortal beings. He can not, however, bring all into subjection, but those whom he can overcome he makes vicious like himself. Some natures are active, and he makes them positively evil; others are lazy and he offers them the vice of idleness.

The idle ones are wise neither for this world nor the world to come. They purpose to themselves no end. They are adrift with the tide of evil. Life reveals little or no happiness to them. We read of the disasters of nature where thousands are being destroyed by earthquakes, volcanoes, plagues and famine. The losses are often appalling, and the sympathy of the whole world goes out to the sufferers. Yet these disasters sink away into mere shadows when we consider the evils and distress resulting from idleness in the midst of plenty. Man, the image of Deity, placed a little lower than the angels, to whom was given dominion over the whole creation, when he ceases to strive and becomes a confirmed idler, perverts his nature and loses his birthright.

How many hours are wasted in pipe-dream idleness, men sitting before the fire, the fumes of tobacco lulling them away into dreams of idle fancy! The "public-house," what a traffic of evil we find there! Strong drink is to-day as it has ever been, "a mocker" and a deceiver. It makes what should be home, with all that word implies, a place of helpless despair. It drives thrift and industry and all the joys and comforts that attend these virtues from the door.

But idleness scarcely ever exists alone, and it is by no means the only vice. Many persons are just as strenuous in following lives of sin as are the most virtuous in doing good works. Man is by nature an active being, and he has the choice whether he will use his strength to purchase eternal happiness or devote his powers to the service of sin, whose wages is death.

The miser is often more industrious than the saint, yet the fear of losing, the selfishness, the love of the treasure for its own sake and not for the good it can do, makes his industry worse than useless. If directed to prevent want and to attain the proper objects of life, it would be a virtue. The thief devotes as much care to the increasing of his skill as does the honest mechanic, but what a difference in the motives of the two! The assassin draws on himself as many dangers as does the soldier or the missionary to the heathen, and his fate is often as terrible as that of the martyr, but his activity is directed by Satan, and instead of receiving honor and heavenly blessings he goes down in shame to the punishment of hell.

Were all men to serve God with the same application that many serve sin, they would never feel themselves deserted in their old age, and their children would rise up and call them blessed. Were the ambitions of men inspired by motives of true religion, the world would not be cold and unfeeling; all man-

kind would know the real worth of life and its glorious purposes. If true faith dwelt in the hearts of all, the idler would no longer be found. He would turn at once to diligent work, for faith is nothing if it does not give its possessor a purpose in life and cause him to strive earnestly to attain it. The active doer of evil would change his course, for true faith would correct his aims and direct his energies toward noble ends.

A good example of an ardent sinner who became a zealous saint is Paul of Tarsus. Deceived by Satan, he had persecuted the Church violently, casting righteous souls into prison and even consenting to their death. When by the grace of the Lord he had learned the truth and obtained forgiveness by having his sins washed away in baptism, he turned from the ways of evil and served the Lord with his whole heart. He was then willing to endure for his testimony perils of all kinds, stripes, stoning, shipwreck, weariness and painfulness, hunger and thirst, cold and nakedness. When at length his life was taken he left a name among men that will never be forgotton and he received the reward of an eternal exaltation.

As the Gospel makes progress in the world Satan loses ground. He has held his awful sway for a long time, but his doom is sealed, and the day is at hand when the "inhabiters of the earth" shall no more be troubled by his deceit. A chance is being given to all men to repent and be baptized for the forgiveness of sins with the promise of the Holy Ghost by the laying on of hands of the Elders in the Church. Those who reject this opportunity will be destroyed at the coming of the Lord, but those who have been obedient and faithful will behold a mighty angel come down from heaven having a key and a great chain, and he will bind the dragon, Satan, and cast him into the bottomless pit. Then for a thousand years the earth will rest and righteousness will be universal. At the end of that time the adversary will be loosed again, but his freedom will be short, and when the little season is ended, his power to harm and destroy will be taken away forever.

RELIGIOUS ERRORS.

An Associated Press dispatch from New York states that the Rev. Dr. R. S. McArthur has created a great sensation by assailing the doctrine of baptism, and that his utterances were wildly applauded. The scene is described as being very striking, and here is what the dispatch gives from the gentleman's discourse:

"He said: 'Baptism never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptized was eternally lost.

"This doctrine is heathenism, pure and simple. The idea that God would forever condemn an innocent babe because some one had not put a few drops of water upon its head, and face, makes God a tyrant and a monster and a demon. Rather than believe in such a God I will be an avowed infidel.

"This theory of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of miracles. Such teaching is a violation of all sound reason and true scripture teaching."

The superstitions that have swayed the minds of millions of people during the centuries of spiritual darkness that have intervened since the days of the early Apostles, may well be deplored and exposed by speakers having common sense and a belief in the New Testament. Not only is the notion that children dying without baptism are eternally lost both heathenish and unscriptural, but the whole doctrine of infant baptism is equally repugnant to the teachings of Christ and His immediate disciples, who were authorized to proclaim the Gospel to all the world.

The doctrine of the New Testament concerning baptism is that belief and repentance must precede that ordinance. It is also plain and beyond fair dispute, that baptism was administered in the early Christian Church, and also by John the Baptist previous to the establishment of that Church, "for the remission of sins" (Acts ii: 38: Mark i: 4). This of itself predicates belief and repentance, and also shows the error of baptizing infants who can neither believe in Christ nor repent, for they have no sins to repent of or be remitted. Infant baptism was grafted, like many other religious errors, upon the tree of Christendom without authority from the divine "husbandman," and it has produced very bitter fruit.

The preacher's denunciation of the heresy that a loving God would condemn a child forever, because its parents neglected to perform an earthly rite, was well deserved, but his exposure of the error did not fully cover the whole subject. In endeavoring to attack one feature of religious untruth, he leaped beyond the bounds of scriptural doctrine and assailed baptismal regeneration, which is taught in the New Testament, and was evidently believed in by the early Apostles of Jesus Christ.

If remission of sins, obtained through Christ's atonement, is given in baptism to the repentant believer, it is in the nature of a regeneration. It is part of the new birth. Christ taught its necessity. He said, "Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God" (John iii: 5). Baptism is called "the washing of regeneration" by the Apostle Paul (Titus iii: 5). Rev. McArthur says, "Baptism never saved a human soul." The Apostle Peter, speaking of the flood that cleansed the earth in the time of Noah, says, "The like figure whereunto even baptism doth also now save us" (I. Peter iii: 21). Many other references might be made in support of this statement.

We do not assert that baptism alone will save anybody. But it is part of the Gospel of Jesus Christ, and is essential. The birth of water is as necessary as the birth of the spirit, in the process of regeneration. This second birth corresponds to the first or natural birth, containing the elements of spirit, water and blood in both instances.

The trouble with most modern divines is that they have nothing to depend upon for doctrine but the dead letter of ancient scripture. They form a variety of opinions as to its signification, and have no other standard of appeal. In their contentions they attack one modern error only to fall into another. The sure guide is present inspiration. The real standard is present revelation, through authority appointed now, as of old, to receive the oracles of God. Without it all religious vessels are at sea without captain or pilot, without rudder or compass. Therefore, modern Christendom is in awful con-

fusion, the blind are leading the blind, and nothing short of direct divine communication will save the world from the doom impending.—*Deseret News.*

A SWISS FANATIC.

THE difference between fanaticism and true religious zeal is as great as the difference between positive good and positive evil. As in many other things, however, the counterfeit is often taken for the reality. One of the most horrible instances of fanatical delusion was referred to recently by the *Liverpool Daily Post.* The destroying power of the Evil One over those whom he makes subject to him, was never more terribly illustrated.

In 1833, among the cold and practical Zwinglians of Zurich, Margaret Peter declared that she had a direct revelation from God, and that she was the manifestation of the Christ. She had visions of the most extraordinary kind, and to such an extent did she influence her family that she brought them with others to a room, where they indulged in stern self-chastisement. In a frenzy of spiritual ecstasy she called on them to crucify her. So terrible a power did she wield over them, that her very relatives obeyed her. Mr. Baring Gould describes the horror of the scenes. He describes how Margaret Peter, the self-thought Christ, bade them with her dying breath to batter in her skull, and—they did so! With the utmost calmness the frenzied followers then fell on prayer and Scripture reading, thanking God for the souls whom Margaret had delivered! The law, however, took its course, and they were one and all arrested, and sentenced to various terms of imprisonment; whilst the house was razed to the ground, and the last vestige of the ugly fanaticism wiped away.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE August output of the Salt Lake valley smelters amounted to one and a half million dollars worth of bullion. There were 50,000 tons of ore treated.

THE citizens of San Juan county, Utah, have petitioned the government for aid for the Navajo Indians, who are suffering seriously from the recent drought.

WILLIAM C. BARKER was awarded the appointment to the United States naval academy at Annapolis at the recent competitive examination held at Salt Lake City.

THE Democratic state convention was held at Provo, September 16, and nominated Hon. William H. King for delegate to congress and Major Richard W. Young for justice of the supreme court.

THE Republican party of Utah held its state convention at Ogden, September 11. Hon. Joseph Howell of Wellsville was nominated candidate for the House of Representatives and Judge William M. McCarty of Richfield as candidate for justice of the supreme court.

THE fourth exhibition of the Utah Art Institute was opened at Provo, September 28th. Miss Mary Teasdel is president of the organization. The gymnasium hall of the Brigham Young Academy is used for the exhibit. The pictures are of a better quality than ever before shown by the Institute.

PRESIDENT JOSEPH F. SMITH and party, consisting of his wife, President Anthon H. Lund, Apostle John Henry Smith and wife, Apostle Hyrum M. Smith, Bishop William B. Preston and Church Reporter Arthur Winter began an extended trip to southern Utah recently to attend conferences and hold meetings with the Saints. They were to go as far south as St. George.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 2, 1902.

EDITORIAL.

OPPOSITION AND ITS FRUITS.—Just at the present time interest in "Mormonism"—never dormant in the public mind—seems to be exceptionally active. As usual the interest is not a healthy one, manifesting itself to a great extent in the publishing and reading of sensational slander. There is little new in the articles except possibly one feature. Combined with the old stories charging the Church with every thing that is horrible, one finds a few facts concerning the Latter-day Saints of to-day. We are grateful for this; it is a hopeful sign.

In a recent issue the *Manchester Evening Chronicle* devotes two long columns to telling how good the "Mormons" are and how bad they have been. It states that the enemies of Joseph Smith say he was a "born criminal"—whatever that may mean—and then coolly goes on to brand him as wholly bad. It says the Book of Mormon was really Solomon Spaulding's manuscript; that the Mountain Meadows massacre was ordered by Brigham Young, that the "Mormons" enjoy home rule in America, and that "the nominal authority of the United States legislature is laughed to scorn," and so on. The historical data given are as incorrect as the inferences drawn from them. There is scarcely a statement in what is spoken of as "history" that is not grossly wrong. It is surprising that anyone who undertakes to write for the public should any longer put forth the falsehood concerning the Spaulding manuscript. That did very well when the manuscript was lost, but since the silly novel has been found, identified and deposited in the library of the Oberlin College, Ohio, there can be no excuse for further misuse of the argument. The Book of Mormon and Spaulding's novel are as distinct from one another as are the New Testament and Cæsar's Commentaries. The reader is referred to the current article on Brigham Young to learn more of the massacre referred to.

So much for "history." The writer then speaks of his experience with living "Mormons," not the ones he has read about in the books of bitter, selfish enemies of the Church. Judging from knowledge and not merely from hearsay, he declares that "the men are fine specimens of manhood, courteous, sober, obliging, cultured, hardworking and thrifty," and that the women bear no signs of hard treatment or of slavery of body and mind, and are cheerful wives, doting mothers, and absolutely devoted to their husbands and children." The article ends with the significent question, "What is truth?"

The contributor to the Manchester paper is not the only one who is asking

that question concerning "Mormonism." President Henry H. Blood of the London conference sends a glowing account of the interest shown in the meetings held by the Elders there. We are sorry that space does not permit the printing of his whole communication. The meetings held Sunday were attended by throngs, and respectful attention was given the speakers. At the end of the services so many were eager for tracts that the supply was exhausted. Seven open air meetings were held at different places during the day. A thousand or more surrounded the little mound of earth on Clapham Common, where the Elders stood. Nannie Tout's singing the songs of Zion in her splendid voice aided in controlling the great audience, which remained and listened to the Gospel until the end of the meeting. At the conclusion "Jimmie" Mace, who defended the Elders so effectively at the same place some time ago, pressed through the crowd and shaking the hands of the speakers wished them Godspeed. Three reporters sought interviews with the Elders last week and printed fair reports.

There will, doubtless be deeper prejudice caused in the minds of some by the lurid tales that have been circulated so widely of late; but there will also be some honest souls drawn to earnest investigation by them. The Saints never court notoriety or opposition, but they can endure both. They go peacefully about their own business preaching the Gospel of Jesus Christ, when called to do so, living it always, and they rely on the Lord to carry His work to ultimate triumph.

BAPTISM A DIVINE GUIDEPOST.—There are two points regarding baptism that should be borne in mind by all Christians. They are the admissions of nearly all scholars that baptism was in the time of the Savior and His Apostles a dipping of the convert in water and that babes were not originally baptized. The words of John the Baptist recorded in St. John i: 26, mean and should have been translated, "I immerse in water." The Greek word, transliterated into English as baptism, means very definitely to dip, plunge, immerse, etc. One sees plainly in the New Testament the appropriateness of this meaning, for baptism is spoken of as a burial (Romans vi: 4), a washing (Acts xxii: 16; Titus iii: 5; Eph. v: 26), and a new birth (John iii: 5). The forerunner of the Savior did not choose a neighborhood where there was "much water" (John iii: 23), to aid him in sprinkling people. His object was to be where he could readily immerse repentant sinners in nature's own font.

"The first subjects for Christian baptism, as a matter of course, were adults," is the statement of the Oracle Encyclopædia. Certainly infants were not baptized by the Apostles and those authorized of them. But if infant baptism is right, why were babes not baptized at first. There is as much propriety in baptizing a heathen babe as one born of Christian parents. One has just as much faith as the other, and is as guiltless. It would have been just as proper for Jesus to take the little children of those who believed on Him and sprinkle them as for a priest to do it now, if the ordinance were right in principle. That He took them in His arms and blessed them is proof that they needed no baptism at that time.

No person is safe in neglecting any principle of the Gospel. No man's word

should be taken when it conflicts with the word of God. Baptism and other doctrines were given for a divine purpose, and by sincerely, prayerfully seeking to obey all commands an honest soul will sooner or later come to the whole truth.

J. J. C.

RELEASES.—The following missionaries have been honorably released to return home by s.s. *New England*, sailing, October 9th, 1902: Caleb D. Brinton, Emily M. Brinton, Sheffield; Ernest Bramwell, London; David E. Seamons, Grimsby; Daniel S. Price, Irish; Henry Morgan, Welsh conference.

APPOINTMENT.—Elder Franklin H. Wyatt is appointed to preside over the Sheffield conference.

TRANSFER.—Elder John S. Smith is released from the Scottish and appointed to labor in the Manchester conference.

A COMPANY of Saints, in charge of Elder Thomas L. Beech, sailed for Boston, September 25th, 1902, per s.s. *Commonwealth*. The following returning Elders were in the company: Thomas L. Beech, Amos H. Turner, Joseph P. Cooper, Moroni Jessop, Meenwes Baker, Lambertus J. Kragt, Bengt P. Textorius, Emil J. Isaacson, Arthur L. F. MacDermott and Samuel J. Handy.

THE Norwich conference will be held Sunday, October 12th, 1902, in Gordon Hall, Duke Street, Norwich. Meetings at 10:30 a.m., 2:30 and 6:30 p.m. The public is cordially invited.

THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held at Victoria Hall, Talbot street, Nottingham, September 28th, 1902, President Hyrum Bennion, Jr., presiding. There were present Apostle Francis M. Lyman, President of the European mission; Elders Walter Read, Thomas R. Ward, Charles J. Dewey, Frank B. Hall, Daniel Williams, Alma A. Smith, Joseph H. Cutler, John J. Ladle, Joseph L. Sanders, James L. Dunford, James T. Smith, Joseph W. Bull and William Alvey of the Nottingham conference. After the usual opening exercises the sacrament was administered by Elders Hall and Ladle. President Bennion then welcomed all the Saints and friends and briefly reported the existing conditions of the conference and labors of the Elders. The authorities of the Church were presented and unanimously sustained.

President Lyman said he was pleased to be once more at Nottingham, his old missionary field. He admonished the Saints to lead honest and upright lives. Repentance is a compound principle, sin must be forsaken and deeds of righteousness substituted. There never was a time when man did not exist, and there never will be. There never will be a time when worlds are not found and peopled. The Saints should pay their tithes and offerings,

those who do so will not be destroyed with the wicked. The whole law must be kept, as only those who keep all the commands shall be saved.

In the afternoon meeting Elder Dunford said the greatest consolation we have in life is to know we have the approval of our Heavenly Father. Elder Ward spoke of the necessity of uniting works with faith. Elder Alvey testified that the angel seen by John (Rev. xiv: 6) had brought the everlasting Gospel to the Prophet, Joseph Smith. A quartette was sung by Elder Alvey and Saints from Sutton. Elder Smith said our salvation depends upon obedience, which is the first law of heaven. When God said let there be light, there was light, proving that order came as a result of obedience. After fifty years of experience in the Church his testimony still increases.

President Lyman showed that the Jews had apostatized from their true faith, and because of this they rejected the Savior and put Him and the Apostles to death. Yet some were conscientious; the Apostle Paul's life exemplifies this. Although we are persecuted, yet we care not for the opinions of men, but love all mankind.

Evening meeting convened at 6 o'clock. Elder Cutler said this is the dispensation of the fulness of times and proved that an apostasy from the primitive faith had occurred. Elder Walter Read spoke upon the necessity of obedience and showed that all blessings are predicated upon it.

President Lyman spoke of some of the characteristics of our belief. Among these are, gathering to Zion, which includes all of North and South America, temple building, baptism for the dead, and marriage by a sacred covenant for time and eternity. We believe that through the shedding of Christ's blood all mankind may gain a forgiveness of sins. Other than this no man ever has gained or ever will gain remission of sins by the shedding of blood. It is not only the law of God, but it is the law of the land, that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix: 6). A murderer hath not eternal life abiding in him. In referring to the recent exciting newspaper reports of William Hooper Young, a man accused of murder in New York, President Lyman said that if the man were a member, the Church would not try to save him. The Church has never tried to shield a guilty man, and never will do so. If this man is guilty he will meet the common fate. All mortals are fallible; even members of the Church of Jesus Christ commit sin. Judas was a member, but a bad one. He betrayed the Master and met his doom. If the Apostles of to-day transgress they will be immediately dealt with. To accuse us of condoning crime is wholly wrong. If one of our Elders were found smoking, drinking liquor or making love to a girl he would be immediately sent home. President Lyman said he honored and revered the memory of the ancient Apostles who sealed their testimony with their blood. He knew and loved the great modern Prophet, Joseph Smith, who likewise sealed his testimony with his blood. We revere but do not worship him. We do worship Jesus Christ, who was greater than any prophet.

President Bennion bore his testimony and said that during his twenty-nine months' labor here he had had continual joy and encouragement and wished to be always useful in God's kingdom.

Monday morning at 9 a.m. a priesthood meeting was held at 88 Robin Hood's

Chase. The Elders at the conference all reported their labors and good counsel was received from President Lyman. Thirteen persons have been baptized since last report.

WALTER READ, Clerk of Conference.

BRIGHAM YOUNG.

(Continued from page 623).

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Jesus. Recognizing a principle in these words of the Savior, we may not be surprised if the modern members of the "household" have not escaped evil report. Nay, we should be surprised if the world had only sweet words to speak of them, for where the truth is, there will ever be found the opposition of Satan, the father of lies. The Saints, who feel the bitterness of the world's contempt and falsehood, may comfort themselves that such is almost always the price of truth.

Since the first events of this dispensation of the Gospel the mouth of rumor has poured forth streams of slander, and the innocent have suffered. This was conspicuous in the life of Joseph Smith, who was actually arrested and tried nearly half a hundred times, though he was declared innocent in every case. When the law could not reach him the "powder and balls" of his enemies did, and this great leader was put out of the way. No sooner had his successor, Brigham Young, been recognized than falsehood, the begetter of riot and persecution, began ceaseless warfare upon him. As a result probably no man has been more vilified than he. But time, "the friend to innocence," is vindicating him, and in an ever widening circle Brigham Young is being recognized, not only as a fearless pioneer, a wise and successful colonizer and a statesman of rare genius, but also as a man of character impelled by honorable and pure motives.

We have seen how President Young was harassed by vindictive prosecutions, the work of the "missionary jurist," Judge McKean, and those in sympathy with him. Though the venerable leader had passed the age of three score years and ten, no mercy was shown him, and though he half disarmed his enemies by calm submission to their much abused authority, yet it was only their complete inability to find any cause of prosecution that saved him. They had all the judicial machinery in their hands for years; that they could not use it to President Young's detriment is very strong evidence of his innocence. Perhaps their most strenuous effort was to load upon him the responsibility for that awful tragedy, the Mountain Meadows massacre, but in nothing did their attempt fail more utterly.

In the summer of 1857, soon after the word had come that an army was marching against Utah, two emigrant companies came into the Salt Lake valley on their way to California. They were advised by the leading men to take the northern route around the lake, but instead passed down through the settlements on the southern road. Their conduct was most imprudent, reprehensible, in fact, and it led to the terrible fate of one, the Arkansas company.

The other, from Missouri, though a few days behind, passed through in safety. And it should be known that it was only through the intervention of the Saints that this party escaped annihilation by the Indians. The red men twice made the attack but were bought off each time by the settlers. Guides were also furnished voluntarily by the people to lead the trains by the safest routes and to placate the savages.

It was a time of much excitement in Utah. News of the approaching army led the people to expect a repetition of the awful scenes of Missouri and Illinois. The emigrants, instead of discreetly concealing their feelings, declared openly that they would help raise troops in California and return to finish what the soldiers had left undone. They gave the people to understand that some of them had taken part in the massacre of Joseph and Hyrum Smith. Being heavily armed they had no particular fear of danger, and were lawless and insulting in the settlements. There had been scarcity in the valleys, but according to the advice of President Young the people sold grain enough for the needs of the travelers, and in spite of their conduct toward the settlers they would not have been molested had not another element changed the situation.

The western bound gold seekers had generally little more conscience in taking the lives of Indians than of shooting down buffaloes or wolves. The Arkansas company had gone even further; probably in spite for some injury from the red men, they had poisoned the carcass of one of their oxen and sold it to the savages. They also dropped bags of poison into the springs where they had camped, and this piece of malice caused the loss of human life as well as the death of some of the Indians' animals. The red men were naturally much aroused over this treachery, and though the settlers were successful in appeasing them for a time, they at length broke the restraint and began the attack. Indian Agent John D. Lee joined with the savages.

The settlers realized that the situation was serious before actual hostilities began, and the prominent men at Cedar City had held council to determine what should be done. It was unanimously decided to use all possible restraint over the Indians and to despatch a messenger to Governor Brigham Young, who was also superintendent of Indian affairs, telling him of the situation. James H. Haslam was chosen to ride the express to Salt Lake City, a distance of about 350 miles, and another rider set out to the Indian camp with a message to Lee. In that early day there were no telegraphs or trains in Utah, and news passed very slowly from one part of the country to the other. Haslam changed horses frequently, and hardly took time to eat or sleep on the way. Governor Young said, when he read the letter, "The Indians must be kept from the emigrants at all cost, if it takes all of Iron county to protect them." He also sent back a letter stating that good feelings must be preserved with the emigrants, and they should be permitted to go in peace. A few hours later Haslam started back, President Young telling him not to spare horse flesh in his return. On reaching Cedar he delivered his message to Colonel Isaac C. Haight, but the latter said, "Too late, too late!" and wept bitterly.

After the Indians had made the attack and slaughtered a number of the emigrants, losing also some of their own number, a report was sent to Colonel Haight that nearly all the company were slain and that the militia was needed

to bury the dead and care for the survivors. Major John M. Higbee was dispatched with a body of men, not all armed, but supplied with wagons and shovels, prepared for their work of burial and removal. After a day's travel they came to the scene of battle. The emigrants were still resisting, and the savages were angry at not having power to complete the massacre at once. The militia now found themselves in a difficult place. If they tried to aid the emigrants, the bloodthirsty Indians, who outnumbered the militia ten to one, would make short work of them.

While there was division of opinion as to what should be done, Philip Klingensmith came to camp stating falsely that he had orders from the military authorities at Cedar for all to join the Indians and complete the bloody work. Led by Lee and Klingensmith, the men were constrained by military law to obey. A plan of treachery was adopted and Lee, under a flag of truce, drew the emigrants out and had them march without arms toward Cedar. The Indians were hiding in ambush. It was agreed to give a signal of attack at a certain point, but the place had long been passed, the word being withheld in hope of saving the poor souls. The Indians, growing suspicious, emerged and the deadly work began, and was over in a few moments. The remainder of the company, which had numbered originally about one hundred and thirty-seven souls, was now destroyed with the exception of seventeen children. These were taken and cared for in the settlements. The bodies were then buried. Thus ended this most lamentable tragedy. The Latter-day Saints everywhere condemned it at the time, and they do yet condemn it unqualifiedly, as murder. No circumstances could have justified it; nothing could make it appear to them other than a foul crime. They have no excuses for the guilty. It was the act of a murderer, and he paid the penalty with his life.

Word was given out in the settlements that the Indians alone had taken part in the awful deed, and this was the report made by John D. Lee to Governor Young. The real circumstances were kept from him for some years. When it did become known, those who were responsible for the crime were cut off the Church. Klingensmith had already apostatized and left the country. It was soon after the massacre that Governor Cumming reached Utah. Ex-Governor Young offered him all possible aid to determine and punish the guilty, but nothing was done. In 1859, Federal Judge Cradlebaugh announced his intention to investigate the matter, but set about it in such a blundering way that nothing was accomplished. The matter then rested for about fifteen years.

In 1874 indictments were found against Lee and a number of others. They were arrested and put on trial. Klingensmith turned state's evidence and gained his freedom. Only a weak attempt was made by the prosecution to secure the conviction of the parties. They desired more to throw the blame on President Young and the Church. Lee's attorneys naturally wished also to shift the blame from their client. The avowed attempt to convict others than the prisoners at the bar brought a disagreement in the jury and made the whole proceedings a farce. Two years later the case against Lee was again called. Another prosecuting attorney had been appointed by the government now, and he stated plainly that he had not come to try Brigham Young or the "Mormon" Church, but John D. Lee for his personal actions. The defendant

was found guilty by a jury consisting wholly of "Mormons," and in the spring of 1877 he was executed on the spot where the tragedy had occurred.

It is appropriate here to give the statement of the historian, H. H. Bancroft, of California, a non-"Mormon," in his History of Utah. In speaking of the Mountain Meadows massacre, he says: "Indeed, it may as well be understood at the outset that this horrible crime, so often and so persistently charged upon the Mormon Church and its leaders, was the crime of an individual, the crime of a fanatic of the worst stamp, one who was a member of the Mormon Church, but of whose intentions the Church knew nothing, and whose bloody acts the members of the Church, high and low, regard with as much abhorrence as any out of the Church. Indeed, the blow fell upon the brotherhood with threefold force and damage. There was the cruelty in it, which wrung their hearts; there was the odium attending its performance in their midst; and there was the strength it lent their enemies further to malign and molest them. The Mormons denounce the Mountain Meadows massacre, and every act connected therewith, as earnestly and as honestly as any in the outside world. This is abundantly proved, and may be accepted as a historical fact."

The confessions that Lee made and the investigation of the case by the court not only established the innocence of Brigham Young and the Church leaders, but revealed how positively they had condemned the terrible deed. It will be remembered that it was just at the time of the Mountain Meadows massacre that Governor Young issued his orders to the militia, which had gathered to hinder the march of the United States army. In those orders he stated that the campaign should be a bloodless one, and no attack for the purpose of taking life should be made. His whole conduct toward the army at that time and his constant conduct towards the Indians show how repugnant the shedding of blood was to his feelings. It is a trick of the Adversary, the enemy of truth, to associate the names of the servants of the Lord with the evil deeds of his own servants. But time vindicates the righteous, and as the years roll by, the name of Brigham Young will become among all peoples a synonym of honor and integrity, and when the names of his enemies are forgotten his own will live in the hearts of men.

[TO BE CONTINUED].

CURRENT EVENTS.

THE year 1902 will be remembered as a time of unusually destructive upheavals in nature. About a week before the last eruptions of the West Indian volcanoes, occurred a most disastrous earthquake in the Orient, though the report has only just come. On August 22nd, in the neighborhood of Kashgar, just within the western boundary of the Chinese empire, a terrible shock took place. The ground was broken into fissures in all directions, 667 souls perished and over 1000 were injured. Less violent shocks followed the first, and a heat wave of great intensity passed over the district for a week.

More recently and much nearer us, cyclones and floods in Sicily have made havoc with the inhabitants of that fertile isle. The provinces of Catania in the east and Syracuse in the south have suffered most. The dispatch from Rome last Friday stated that a terrible storm had raged on the neighboring